XII.

A FUNERAL SERMON

Upon the much lamented

DEATH

OF

Col. Edward Cook;

Who died in

LONDON

Upon *January the* 29*th.* and was Buried in the *Chapple* at *HIGHNAM* near *GLOUCESTER*, on *February* the 2*d.* 168¾.

By *Edmond Thorne* Master of *Arts*, and Fellow of *Oriel College* in *OXFORD.*

Ἐμοὶ τὸ ζῆν Χριστὸς, καὶ τὸ ἀποθανεῖν, κέρδος. *Phil.* 1. 21.

LONDON,
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A

FUNERAL SERMON

Upon the much lamented DEATH of

Collonel *EDWARD COOK*, &c.

Revelations, 14. 13.

I heard a voice from Heaven, saying unto me, Write, Bleſſed are the Dead which die in the Lord from henceforth; yea, ſaith the Spirit, that they may reſt from their labours, and their works do follow them.

THE two ſeveral readings of this Text, in our *Engliſh Bibles*, and in the *Common Service* of our *Church* for the *burial* of the *dead*; though different in words, yet are the ſame in ſenſe; for let the *particle* ναὶ be ſpoken either in *Compoſition* or *Diſjunction*; place it either at the beginning or end of the propoſition, to which it moſt emphatically belongs; nevertheleſs, it will have the ſame ſignification or importance in the ſcope and meaning of the words: And as for that other ſeeming difference, one Tranſlation of the *particle* ἵνα being, that they may; the other, for they do reſt from their Labours; there is, in truth, no real difference at all, but only ſo far, as one and the ſame thing may be rightly ſtiled, either a *good effect* or a *proſperous event*.

This *Categorical Aſſertion*, that the *dead are bleſſed*; proceeding from the *command* or *impulſe* of the *Spirit*, is the firſt thing which here offers it ſelf, and worthily beſpeaks a ſerious obſervation; which may the rather expect a favourable Audience, as well for

the great Improbability thereof, whilſt Men of all ſorts have itching Ears after novelties; as for the good tidings which it brings of eternal happineſs; for that is indeed the mark at which all Men level their affections, though too too many do fooliſhly miſtake and looſe their aim: Upon this account St. *Paul* may, 'tis like, be much encountred, as he was of old, with ſome *Stoicks* and *Epicureans* of our evil days, accuſed and condemned alſo for a *Babler*, a *Setter* forth of *ſtrange Doctrine*; becauſe he Preacheth unto them a ſtate of Bliſs, and everlaſting life, in the very gates of Death; for at firſt hearing, 'tis a *Paradox* incredible, tedious and irkſome to fleſh and bloud, contrary to the natural Sentiments of meer *human Reaſon*, to the tendency of all *Creatures*, and alſo to the received principles of true *Philoſophy*; for by thoſe principles, enforc'd with common experience, it is every where obſerved, that ſelf preſervation is the continual endeavour, and one chief end of all things in the *World*; nay, the firſt principles of *Religion* it ſelf do ſeem to countenance and abet the Charge; for death was firſt of all threatned, afterwards inflicted upon *Adam*, and all his *Off-ſpring*, as a puniſhment for their ſin, a curſe only due becauſe of their *Tranſgreſſion*; *For as by one Man Sin entred into the World, and Death by Sin, ſo Death paſſed upon all Men, for that all had ſinned*; and therefore 'tis affirmed, *That Chriſt hath Redeemed us and all mankind from the curſe of the Law, being himſelf made a Curſe for us:* And that was compleatly done, when he fulfilled the Law by *his hanging on a Tree*; being obedient unto Death, even the ſhamful death of the Croſs, wounded for our Tranſgreſſions, and bruiſed for our Iniquities.

Ro. 5. 12. Gal. 3. 13.

The *Romaniſts*, to my beſt remembrance, are ingenious even to that impious contradiction of applauding *Adams* tranſgreſſion, for its happineſs, in diſſerving ſuch a mighty Ranſom, that no Sacrifice, but only the Son of *God* himſelf, could any way *redeem* the Criminal, and expiate for his gilt. *O felix Culpa! Quæ talem ac tantum habere meruit Redemptorem:* It would ſurely better become us all, ſadly to bewail our ſelves, and imprecate with indignation the malicious nature of the fact, which hath deſerved ſo great and ſevere a Judgment;

In Miſſali Rom.

ſo

ſo terrible indeed, that (without infinite Mercy) ſhould have rendred all mankind obnoxious to the diſmal Curſe, both of Temporal and Æternal Death, beyond all hopes of any mitigation and releaſes; and certainly, be the Scene laid where it will, either in the *bottomleſs pit* or no lower then the *Grave*; each part will be very tragical, grievous and full of horrour; there is no queſtion to be made (as *Origen* did once, in favour of the *Devils* themſelves) concerning the perpetual and inſufferable pains of *Hell*; as comprizing all the torments, which an *Omnipotent* angry *God* is able to bring about, or immortal Souls can poſſibly ſuſtain; for in the *Scripture* language, it is the vengeance of *Eternal Fire* and *Everlaſting puniſhment, prepared for the Devil and his Angels*; In this reſpect Almighty God is termed a conſuming Fire, and his Judgment upon all impenitent Sinners, are ſet forth in thoſe lively, but fearful Emblems, devouring Flames and everlaſting Burnings; nor yet is even the firſt kind of death, however common both to the righteous and the wicked, a thing much to be deſired, but rather avoided; were it not for the bleſſed hope of a future, enduring and more happy ſtate; for doubtleſs 'tis a bitter Potion, a Cup of Wrath, being the wages of Sin, ſharper than a two edged Sword, more piercing and coroſive to the vital Spirits, then Vinegar and Gall: And although ſome heathens have been highly valued by themſelves and others, for their brutiſh, and almoſt ſenſeleſs contempt of Death, running firſt out of their wits and afterwards of their lives, yet *Ariſtotle* paſſed a better judgment on it, more like a Philoſopher and a ſober Man, when he termed it the frightfulleſt of all Evils, or the King of Terrours: And certainly it is no ſmall trouble and vexation of heart, when as Chriſt himſelf, in the ſubſtance of our mortal fleſh, toucht with feeling of our Infirmities, hath left it on Record, as one part of thoſe bitter Agonies, which preceeded his Crucifixion; for, notwithſtanding his perfect innocency being altogether free from ſin; yet he prayed earneſtly three times in the ſame words; *That if it were poſſible, that Cup might paſs from him*; inſomuch that nothing elſe but a filial obedience and ſubmiſſion to the good will of his Heavenly Father, could

Jude 6. Mat. 25. 41, 46. Iſaiah 33. 14.

make

make him drink it without reluctancies and regret; from which passage two things are easily Collected; (1) the certain truth of our Saviours manhood, with the malignity of sin, that could make so pure a soul exceeding sorrowful even to death; atd (2) the truth and reality likewise of his Godhead; for, without all peradventures, it was that alone which enabled him to resist and withstand all the Powers of darkness, even to bloud; that was it which baffled all the Temptations of the Devil and the World, confuted all the oppositions raised by sense, from the lusts and affections of human flesh, and made stiff nature yield and submit her self to God.

Seing now, That our merciful and faithful High-Priest hath given up his Innocent, holy Soul an Offering, and a Sacrifice for all our Sins, by suffering that ignominious Death of the Cross; and since he victoriously routed all the Forces, and loosed all the pains of Death and of Hell; triumphing over them at his Resurrection first, and Ascension afterwards; all true Christians may, for that Cause, readily bear a part in St. *Paul's* joyful Ἐπινίκιον or Song of Triumph composed, it seems, for those very solemn Festivals-- *O Death! where is thy Sting? O Grave where is thy Victory?* And forasmuch as the Merits of Christ, the second *Adam*, are as mighty to save Mankind, as the Transgression of the first was powerful to condemn; we may repeat the same words again, with comfort of hope, and in full assurance of our Faith, in a cheerful Eccho to that heavenly Voice; *Blessed are the dead which dye in the Lord from henceforth; even so saith the Spirit; for they rest from their Labours, and their Works do follow them.*

These Words do plainly contain two general Parts. (1.) The *first Part* is a perfect, express and affirmative Proposition; wherein is peremptorily asserted; The blessed, unalterable State of all those Men, who depart hence in the Lord -- *Blessed are the dead which dye in the Lord*; or, according to the Grammatical Order of the Words, *The dead which dye in the Lord are blessed.* (2.) The *Second* general Part affords the strongest Reasons imaginable to prove and confirm the aforesaid Assertion; This Confirmation thereof is twofold: (1.) From the best Authority that may

may be; for 'tis evidenced by the most infallible Testimony of the blessed Spirit, full of Grace and of Truth: (2.) From Reason, which is double; *The dead which die in the Lord are blessed.* (1.) Because, *They rest from their Labours*; and (2.) *Because their Works do follow them.*

For the clearer manifestation of the Truth now laid before us, in the Method and Demonstration of the Spirit; the Terms of the Proposition would be first of all explained in our Answers to these two Questions: (1.) What sort of men they be, which the Spirit reckons to be *dead in the Lord?* And (2.) What is here understood by their being *Blessed?* To the 1. Question, What sort of Men they be, which the Spirit reckons to be *dead in the Lord*; Our Answer is briefly thus: They are such Men as have not lived unto Themselves, nor to the World; but like Strangers and Pilgrims upon Earth, having their Conversations and Hearts in Heaven; That have mortifyed the Flesh with its Affections and Lusts; being renewed in the Spirit of their Mind; That have truly repented of all their Sins, and subdued all the proud, high Thoughts of their carnal minds, in Obedience to Christ; That have resisted and repelled the Devil in all his Attempts, either by secret Suggestions, or with open Force, and have likewise renounced and overcome the World, with all its Adherents, Pomps and Vanities. Now this Victory, which all true Christians must obtain, both over Themselves, the Devil and the World, before they can dye in the Lord, is not otherwise to be gained, than by sincere, unfeigned Repentance, manifest in all the Duties of self-denyal and mortification, a lively, persevering Faith in Christ, and a constant, hearty (though not perfect) Obedience to Gods Holy Commandments. And seeing the best Men living are not able to perform that intire and exact Obedience, which the Law requires at their hands, to make them appear justifyed in the sight of a righteous, holy God; being judged of him, according to their own Works, but *unprofitable Servants*; whosoever thinks to depart this Life in Peace with God, with consolation to themselves, must loath, detest and abhor their past Wickedness, like pious *Job*, in dust and ashes; and, with S. *Paul*

Phil. 3. 9. *Paul, caſt off the polluted rags of their own imperfect Righteouſneſs according to the Law; to put on Chriſt by Faith, and be found at laſt, in the white robes of his Righteouſneſs, that was made perfect through Sufferings.* And, there is no doubt, but thoſe Men, who thus live unto the Lord, by faith and perſeverance in good works, even unto their end, may be ſure of dying ſo too; becauſe they have diſcharged their whole duty, ſo far as to render it an acceptable ſervice unto God, by Jeſus Chriſt: for having ſo duly teſtified both Repentance towards God, and Faith, working by Love in our Lord Jeſus Chriſt; they become thereby juſtifyed, and obtain their peace and Reconciliation with God: Whereupon they may ſafely caſt the Anchor of their Hope on the promiſes, which God once made unto their Fathers, and *then depart in peace according to his word*, in full aſſurance of an happy Reſurrection from the Dead; And having this hope, what ſhall hinder Men from ſpending all their time, their care and pains, in exerting vigorouſly the powers and faculties of their Souls; to purifie themſelves from all filthineſs of the Fleſh and of the World, that ſo they may grow ſtill in Grace, perfecting Holineſs in the fear of God? As the chaſed Heart pants after the Water Brook; ſo theſe refined Spirits being *wearied and heavy laden*, with all the frailties of their own Fleſh, tempted by Satan, hated and perſecuted by the World, pant and groan earneſtly for deliverance, breathe and are athirſt for their appearing before the preſence of God; where Mortallity ſhall be ſwallowed up of Life.

To the ſecond Queſtion, what is here underſtood by their being Bleſſed, who die thus in the Lord? You may take this very plain, yet appoſite, Solution; notwithſtanding Mens opinions about their Felicity, preſent, or to come, have been as different, numerous and irrational; as concerning their very Gods themſelves; becauſe one doth naturally preſuppoſe and infer the other; Felicity being nothing elſe but a cloſe intimate Fruition of God, in the notion of an Allſufficient, Immenſe Being, that is abſolutely good of himſelf, and in his Nature, and relatively too; being the Fountain of all the goodneſs and pefection that can be met with, amongſt all the Creatures and Workmanſhip

manſhip of his hands) yet, according to the common uſe and import of the word, there have been always two things implied; Firſt, a deliverance from evil, and then a poſſeſſion of ſomething which is good: And with regard unto the many kinds of good or evil, which may befal the Sons of Men; either in this preſent Life, or in that which is to come, ſo their happineſs or miſery doth both encreaſe and multiply: And becauſe every Man is naturally compounded of the Fleſh and Spirit; of an immortal Soul united with an earthly fading Body; which nevertheleſs are by Gods infinite Power, made capable of Life Eternal, in diſpight of Death or Hell it ſelf; therefore he may be counted happy, (1) In reſpect of this preſent world, and (2) with relation to the next, and thereupon Mans happineſs may be conſidered, either as it is Temporal or Eternal: Thoſe Temporal and Earthly Bleſſings, which are but equivocally good or profitable unto Men; that are Creatures made for Eternity; Philoſophers have drawn out upon their Ethick Schems, into the diſtinct parts of *bona Animi*, *bona Corporis*, & *bona Fortunæ*; the firſt rank of theſe erroneouſly ſtiled Beatitudes are properly ſeated in the Soul; the ſecond pertain eſpecially to the Body, but the laſt are the poor Largeſſes of blind chance, the treacherous *Donatives* of deceitful, unconſtant Fortune: They are all ſummed up in three words, Honour, Profit and Pleaſure; which like Cyphers can ſignifie nothing by themſelves, and yet will enhanſe our Accounts at the General Audit; according as they have been ſuperadded for the good uſe and improvement of better Talents; but after all, St. *John* the Divine κατ' ἐξοχὴν, hath ſet a true Gloſs upon that falſe Text; by comprizing all that is in the World, under the luſt of the Fleſh, the luſt of the Eyes, and the pride of Life: And then, for the confuſion of all vain Philoſophers and wretched Miſcreants, who fix their affections and all their happineſs on ſuch pittiful empty things; He concludes they be not of the Father, but of the World, that paſſeth away together with all the Vanities and Luſts thereof. And what Men having but ſo much reaſon, as to know themſelves and their eternal Intereſts, can be ſo very Brutiſh in the great buſineſs of Religion; or ſo careleſs of

1 John. 2. 16, 17.

their own precious and immortal Souls; as to ſet up ſuch groſs and ridiculous Idols in their Hearts; to fall down, worſhip and ſerve the Creature, inſtead of their Creatour, that is God, Bleſſed for ever? Do not thoſe unreaſonable Men exceedingly deceive their own Souls; who truſt in their uncertain Riches, and fooliſhly vaunt in thoſe very things, that periſh even in their uſe, and will certainly come to naught? Are they not the moſt abſurd Idolaters in the World, that make their own Belly their God? Who ſacrifice to their own proud imaginations, and ambitiouſly court other folks, for the vaniſhing breath of popular applauſe? Are any Men ſo mad or beſide themſelves, as they be; who count their happineſs more or leſs, by the numbers of their Flocks and Heards, their large Fields and full Coffers? Or as others, who forſake the living and only true God; and place all their Devotion upon the Service of their own Luxurious Tables, and that, for no better end; but only the pampering of thoſe fleſhly Luſts, that war againſt their Souls? Believe it, ſuch worldly carnal Wiſdom is but Fooliſhneſs with God; it is not from above, but from beneath; it is earthly, ſenſual, devilliſh, abſurd and irrational in its nature, de-
Eccleſ. 5. ſtructive and pernicious in its end: For in ſhort, Riches may be kept unto the owners hurt; becauſe they can yield no real content or ſatisfaction, but are the cauſe of much trouble and vexation of ſpirit; both in their perſuit and fruition too: For as they will not ſuffer the greedy wretch to ſleep or take his reſt; ſo they will certainly one time or other make themſelves wings, and fly away.

What confidence alſo can be reaſonably fixed upon the ſtrongeſt Arm of Human Fleſh? What true joy, what comfort can ariſe from Gorgeous Apparel, even to Crowns and Scepters, Purple Robes and precious Jewels, with a numerous train of obſequious hungry Servants, wherein lies the delight and pleaſure of the riotous Livers, which are truely burdens to the Common-wealth, and alſo to themſelves; being loaden with their Sins and miſeries at once; having their Brains beſotted, and their whole bodies infected with diſeaſe and ſurfeit, from the ſpoils of nature and fopperies of art? For when thoſe voluptuaries have induſtriouſ-

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ly ranſackt all the Elements for the nouriſhment of their *luſts*; having drawn up ſeveral courſes in rank and file, and made their aſſaults againſt the works of nature and of Art, with fierce and keen Appetites; ruſhing like wild Horſes into the Battle, and engaging all before them, like thoſe old *Andebatæ*, blindfold, without either fear or wit; it hath often come to paſs, the moſt unſatiable Aſſailants have been wounded ſhamefully with their owu Weapons: The preſerving remedies of Health and Life were turned into the moſt unhappy Inſtruments of Sickneſs unto Death, in ſpight of Nature and of God himſelf, their Tables were become ſnares unto them; and thoſe very things that ſhould have been for their wealth, were unnaturally miſuſed for the ſad occaſions of their fall.

There now remains, of all things under the Sun, but only one Bleſſing more, that hath any pretence at all to the preſent or future happineſs of Mankind; namely, the rare endowments both of intellectual and moral habits; which at once enrich and adorn our Souls. Theſe were the beſt means, whereby the Philoſophers ever dreamt of attaining happineſs, with all their pains and ſtudies: But though knowledge and morality be two Pearls of no ſmall price, even with Chriſtians; and are both difficult in their acquiſitions, requiring the moſt accurate endeavours of our Hearts and Heads, and alſo very profitable in their uſe, being the moſt likely means for gaining that happineſs which is in truth our end; yet theſe things are inſufficient of themſelves, till quickned by the warm influences of Gods Holy Spirit. For the ſubtleſt Polititians, the moſt profound Scholars in the World, could never come up to the knowledge of the Truth, or of Gods reconciling the World unto himſelf by Jeſus Chriſt; with all their, otherwiſe excellent abilities, void of *D*ivine Grace; for the *Gentiles*, or meerly natural men, receive not thoſe deep things of God, which are fooliſhneſs unto them; neither can they know them, becauſe they are ſpiritually diſcerned. For the ſame reaſon, the moſt learned Rabbies amongſt the *Jews* alſo, lived ignorant of thoſe obſcure myſteries which lay hid in Chriſt; notwithſtanding that unto them were committed the firſt written Ele-

1 Cor. 2. 14.

ments of Religion, thoſe choice Oracles of God; for had they known the great myſtery of Godlineſs in Chriſt Jeſus, they would not have crucified the Lord of Life and Glory. Wherefore it is manifeſt, that neither *Jews* nor *Gentiles*; remaining ſtill ignorant of Chriſt, and his Goſpel; could be made wiſe unto Salvation: For, *This indeed is Life Eternal, that they may know thee, the only true God and Jeſus Chriſt, whom thou haſt ſent: And no Man knoweth who the Son is but the Father, and who the Father is but the Son, and he to whom the Son will reveal him.* From hence 'tis plain, That Mans eternal Redemption from the jaws of death; his peace and reconciliation with God in Chriſt Jeſus, could never have been diſcovered by the wiſe Men or Princes of this World, that come to naught; but meerly by the demonſtration of the Spirit and Power of God; as it is revealed in the Goſpel. And ſince the Goſpel hath alone declared and exhibited Remiſſion of Sins, by the Death and Paſſion of an Holy Jeſus; who gave his Life a Ranſom and a Propitiation for the ſins of the whole World: This concluſion follows immediately thereupon, that no moral Philoſophers among the *Gentiles*, with all their very good and commendable precepts, nor any the ſtraighteſt Sects amongſt the *Jews*, with all their external Rites and Ceremonies, and their exacteſt skill and obſervance of the *Moſaic* Laws, could therewith appear juſtified before God; or be conſequently Bleſſed; for briefly, thoſe alone are truly *Bleſſed, whoſe Tranſgreſſions are forgiven, whoſe Sins are cover'd*, and St. *Paul* interprets *Almighty Gods* non-imputation of our Iniquities, Tranſgreſſions and Sins to be the ready way for Bleſſedneſs; the moſt effectual means of being accounted Righteous, rather *by Faith in Chriſt*, then *by the deeds of the Law*.

Acts 3. 1 Cor. 2. 8. Joh. 17. 3. Lu. 10. 22.

Pſ. 32. 1, 2.

Rom. 4. 7. 3 20.

It appears now, That every man at his very beſt Eſtate in this mortal Life, is altogether *Vanity*; no better to be accounted of in the greateſt affluence of worldly Goods, than the fading Graſs, or *Flower of the Field*; *For he withereth as Graſs, and like the Flower thereof, He quickly falleth away*: for all his Wealth and Riches cannot poſſibly ſave him from Death; or, in the leaſt, redeem his miſerable Soul from the deſtroying hand of Hell. The Crown ſhall then be taken from the proud Monarchs Head, his

Honour

Honour laid in the Duſt, and his fatted Carcaſs lamentably fall a Prey to Putrefaction, Stench and rottenneſs: Then his feeble, macerated Soul will be freed, it's true, from the weight of his abominable Fleſh; but loaded ſtill with his Tranſgreſſions; For ſhe muſt appear in that, inſtantly before the Judgment Seat of God, and receive her endleſs doom, either of Bliſs, or miſery, proportionable to the Works done of her in the Body; *whether it be good or bad.* In that horrible Day of Retribution, wherewithal may the Wiſe, the Scribe and the Diſputer of this World appear? For their Wiſdom and their Knowledg will be counted Madneſs, their Laughter will be then exchanged into Mourning, and their Mirth for Heavineſs: If they boaſt of Propheſies they ſhall fail; If they plead their Skill in Tongues, they ſhall ceaſe; and, if Knowledg in all Arts and Sciences, it ſhall vaniſh away. But then, you'l ask, what ſhall become of thoſe Men at laſt, which have lived zealous, and ſtrict Obſervers of Moral Precepts contained in the Law, with a good Conſcience, both towards God and Man? May not their good Lives in this preſent World aſſure them of Bleſſedneſs in the next? Will not their Obedience to Gods Commands in the Law of *Moſes* afford them a juſt and full Title to the Promiſe? For, however it be true, That Faith or Knowledg cannot ſave any Man, without good Works, being dead and alone; yet when it is made perfect, in bringing forth wholeſom Fruits, worthy of Repentance, are not their Perſons thereby juſtifyed, in Gods Account, and ſo bleſſed in their Deed? For not the Hearers of the Law are juſt before God, but the Doers of the Law ſhall be juſtifyed; and, Chriſt himſelf hath ſaid, *That, if ye know theſe things, happy are ye, if you do them*; where, it ſeems, Obedience joyned with Faith or Knowledg has the Promiſe of Eternal Felicity with God in the Kingdom of Heaven; which Poſition is not ſo ſtrang a thing, as true, being frequently delivered as well in the Goſpel, as in the Law.

Jam. 2. 14, 17.

Ro. 2, 1, 2. Jo. 3. 17.

For anſwer to this very plauſible Objection, we muſt needs take notice of a conſiderable difference between Legal and Evangelical Diſpenſations; and, that, under the firſt, nothing elſe, but

but only perfect, intire Obedience, even to the ſmalleſt Jot, or Tittle of the Law, could ever acquit Men from the guilt of its Tranſgreſſion; or afterwards reſcue them from the Curſe: *Curſed be he that confirmeth not all the Words of this Law, to do them*: And although St. *Paul* quotes the ſame Text, as if it were of like force under the Goſpel too; however 'tis obſervable, that he makes uſe of it, with a ſpecial Eye to Chriſt; whoſe Obedience to the Law, both Active, in that he did *the will of his Father, without ſin*; and likewiſe paſſive, *in ſuffering the full Viols of wrath*, on behalf of the Tranſgreſſors, was moſt perfect, and intire in every particular: For which cauſe, Men are now to be juſtifyed, not by the *Deeds* of the *Law*, but merely through *free Grace, and a lively Faith in Chriſt Jeſus*; and their Faith muſt be ſhewed in their good Works, not as the meritorious Cauſe of their Acceptance with God, but as the genuine effects, the ſigns and ſymptoms, tokens and witneſſes of the ſincerity of their hearts, and the Truth of their Belief: So that, you ſee, Faith in Chriſt, and Obedience to Moral Precepts are both of them indiſpenſable *Duties*, incumbent upon all Chriſtians, even under this Oeconomy of the Goſpel, according to the moſt rigid Interpretation of the Law, that is enlarged by Chriſt, unto the very Thoughts and Intentions of our Hearts, with the ſame Curſe retained ſtill becauſe of its Tranſgreſſion, whether in thought, word or deed; howbeit there is reſerved a full Treaſure of Grace, not in the merits of Saints or Angels, but in Chriſt's abſolute Righteouſneſs; neither at *Rome*, but in the Court of Heaven; to perfect and fill up our inevitable Failings and Imperfections. For, according to that Parable in the 17*th*. of St. *Luke*'s Goſpel, the profeſſed Servants of Chriſt are ſtrictly bound for to perform all his Commandements; and yet, having done at laſt all they can, they muſt never think of pleading their own *Deſerts*; but with meekneſs and lowlineſs of mind, acknowledg themſelves *Unprofitable Servants*: And whatſoever becomes the *final recompenſe* of *Reward*, be ſure to give *Almighty God All* the Praiſe and Glory, that *God in all things may be glorifyed through Jeſus Chriſt our Lord.*

Our

XII.

Our Answer to the Question hath been hitherto Negative; by shewing, That many things (which are good enough and convenient in their kind, but not absolutely such, being Evil in excess) are therefore ineffectual means for compassing that happy Design, which all men would gladly propose unto themselves. Now 'tis very certain, That our adequate, real and lasting Happiness consisteth not in those mundane, transitory Goods, that we possess: Because this World, and all that is in it, shall one day be dissolved; whereas our Souls are of more enduring substance to continue for ever. Upon which ground the Poet hath truly said,

——*ultima semper*
Expectanda dies homini est; dicique beatus
Ante obitum Nemo, supremaque funera debet.

The *Roman Orator* is quoted also by *Lactantius*; who concurs with him in the same Opinion *; nay, St. *Paul* himself hath told us, That, if in this Life only there is hope in Christ; his faithful *Disciples* are the most miserable Creatures in the World. So then, all that happiness, which the dead in the Lord enjoy, or the Living hope for, cannot possibly fall out in this World, but is peculiar to the next: For, at present, as King *Solomon* hath rightly found by good Experience: *All things here come alike for all men*; there is one Event happens indifferently both to the *righteous* and the *wicked*; both to the clean and unclean; to him that sacrificeth, and him that sacrificeth not; as is the good, so is the sinner; and he that sweareth, as he that feareth an Oath.

* *In hac vita virtutis præmium nullum est; sed præmium virtutis post mortem; mors non extinguit Hominem, sed ad præmia virtutis admittit:* Sen. de Vit. Beat.

Hereupon, we may resolve with confidence, That Almighty God, righteous in all his ways, and holy in all his Works, hath appointed a certain day, known best unto himself, wherein *he will judg the world in Righteousness*, and make such a notable *Discrimination* betwixt the righteous and the wicked; that all sorts of Men will be forc'd (some with gladness of heart, others with shame and sorrow) to confess: *Verily there is a reward for the righteous*; doubtless, there is God, that judgeth the Earth. And that Reward is, no doubt, an everlasting State of infinite, incomprehensible

henſible Felicities, which bleſſed and happy State conſiſteth, as far as mortals are able to conceive it; Firſt in a full and certain deliverance for all kinds of evils and miſchiefs; whether it be Sins or Judgments; whether Tribulations in this World, or Hell torments in the next: To the which very joyful deliverance, there naturally ſucceeds in the ſecond place, a compleat endleſs enjoyment of all imaginable good, of goodneſs it ſelf; being even the Beatifick Viſion of God, face to face, in the higheſt Heavens; where there is joy unſpeakable and full of Glory.

The (1) thing implyed in our being for ever bleſſed, in the day of our death, is a deliverance from evil--According as Men take their courſe at preſent, either in Vice or Vertue; ſo life or death eternal, ineffable happineſs or miſery, will be made their end hereafter: And as it is one part of moral vertues, to ſhun the fair and flattering appearances of Sin; ſo to be void of Miſery will be their firſt ſtept to future happineſs, and a deliverance out of the Chains of darkneſs, the next way to the glorious Liberties of the Sons of God, in their inheritance with the Saints in Light: Now this deliverance whereby Sinners are pluckt as Firebrands, out of devouring Flames, will be ſo full and compleat, as 'tis poſſible: For the dead in the Lord are abſolutely freed (1) from the guilt, the polution and dominion of all Sin; that is the greateſt and firſt evil that ever came into the World; for every Creature of God is good, and ſin is naturally bad, being directly repugnant both to the nature and attributes of a Juſt and Holy God, that is the circumference of all conceivable goodneſs, and the very Center of all happineſs and perfection: Whatſoever then deprives Men of Gods Bleſſing, in his gracious and favourable countenance, is an abominable evil and a dreadful curſe to boot; odious in the pure Eyes of God, and moſt injurious to themſelves: And if the proper effect of Sin be nothing leſs then eternal death and miſery, by the rule of contraries, a freedom from ſin is a ſure preparative to the future happineſs of our Souls, in everlaſting Life: For take away the true cauſe, and its natural effect will preſently fall of its own accord; ceaſe from Sin firſt, and then be ſure, neither the Law, nor Death, nor Hell can have any

Power

power over you; therefore, eſchew evil, and be ſtill doing that which is good: ſo ſhall you be for ever bleſſed in the recompence of your deeds: bleſſed, as to the firſt part of your deliverance, from that infectious evil of Sin: and alſo, from the ſecond, that is the ſore evil of puniſhment; ſo grievous indeed, that no man could ever expreſs the pains thereof, but only thoſe who feel them; and have learned the woful experience of their paſt wickedneſs, from their preſent miſeries: how lamentable a thing it is for men to ſerve their own luſts, and pleaſures, when they ſhould honour, and obey their God.

It is one part of Gods happineſs, that he cannot ſin; and it's no ſmall portion of ours, that after we have ſinned, we can find a way to eſcape the puniſhment: It is Gods perfection, that his nature is invulnerable: and it is one degree towards our own, that our wounds are capable of a cure. Now the malady which all ſinners contract upon themſelves by their own defaults, is a complicate diſeaſe, made up of all evils in the world: that is, their guilt, and the puniſhment thereof, which laſt thing is really the leſſer evil of the two: becauſe it is but Relatively ſuch in reſpect of thoſe perſons upon whom it is inflicted. For, puniſhment abſolutely conſider'd, is not evil, but rather good; becauſe Chriſt himſelf would have been found guilty by ſuffering: and ſo the Courſe of Sin muſt have proceeded *in infinitum*, or without end: Nay, God the Father ſhould have paſs'd for the firſt Cauſe, and Author of Sin: becauſe he hath ordained the evil of puniſhment, making his only Son to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him: The Prophet *Amos* demands therefore in this very Senſe, no doubt, *Is there evil in a City, and the Lord hath not done it?* And God hath ſaid of himſelf, by the mouth of another Prophet, *I form the Light, and create Darkneſs; I make Peace and create evil, I the Lord do all theſe things:* And again, 'tis plainly ſpoke to the ſame effect, that when God ſaw the *Ninevites* return from their evil ways, or ſinful courſes, he compaſſionately repented of that evil, or puniſhment, which he before had threatned, and he did it not: upon which words, 'tis obſerved by St. *Jerom*, that evil, which God hath ſometimes only threatned againſt his people: or elſe, brought actually to paſs, is not evil in its nature, and of it ſelf, but meerly with regard unto thoſe perſons which feel the ſmart of it, and undergo the pains, and anguiſh. Now, this brief account of the matter in hand will be found moſt agreeable, and conſonant, both to the nature of Almighty God: and alſo to the general conceptions of mankind; which are more viſible in the common practiſe of the World; then with any ſhew of reaſon to be denied: For it is daily ſeen, how much men do love, and luſt after notorious Crimes: whereas they dread, and abhor the puniſhments, upon which ground, I dare ſay, the Scaffold and Gallows do conduce almoſt as

Amos 3.6.

Jer. 45. 7.

Jonah 3.

Non eſt per ſe malum; ſed malum videtur.

men to the peace and good order of our ſtate, that we may lead quiet, and peaceable lives, in all godlineſs and honeſty, as even Religion it ſelf: Becauſe, men for the moſt part, eſpecially the vulgar, live by ſenſe more then by Faith, and have better thoughts, and apprehenſions of their preſent lives, then of any that is to come: Whence it proceeds for currant practice, that many perſons appear honeſt and upright in their dealings to the eye of the World, but are in truth very Knaves, Theives, and Murderers in their Hearts: From a deep ſenſe, and apprehenſion of the Judgment to come. *Felix*, we read, was very much diſmayed, and fearfully trembled: So that, an aſſurance of enſuing puniſhment, makes the ſtouteſt, and moſt reſolved Malefactor to be Conſcious of their Crimes: and, though ſtolen Goods may be as ſweet, as Honey to their Mouths; yet the ſight of a Tribunal pricks them to their hearts, and ſtrangely turns all their ſweets into gall, and wormwood: I'le give you but one inſtance of the preſent Caſe, our firſt parents had obſerved the forbidden Fruit, in the 3*d*. of *Geneſis*, and the 6 *Verſe*, to be good for food, pleaſant alſo to their eyes, and very much to be deſired: whereupon, they never bogled at Gods poſitive Command, for the ſatisfaction of their ſenſitive luſts, and appetites: But then, perceiving themſelves to be wretched, and miſerable, becauſe of the tranſgreſſion, they were preſently ſurprized with horror, and confuſion of face: they were extreamly ſcared upon the ſight and preſence of God, as a moſt righteous, incenſed Judg, whom they had wickedly diſobeyed, as a tender, and loving Father.

And, ſeeing that we, their ſinful off ſpring, are all involved in the guilt, and liable alſo to the puniſhment of that firſt, and great offence; bleſſed be the God, and Father of our Lord Jeſus Chriſt, that he left us not in ſuch a deſperate condition; but hath raiſed us up to the lively hope of a glorious Reſurrection from the Dead; bleſſed alſo be the Fountain of all our deliverance, the Lord Jeſus Chriſt; that Son of Righteouſneſs, which came down with healing under his Wings to viſit us, who ſate in darkneſs, and in the ſhadow of death; and guide our feet into the way of peace; to redeem us from the hands of all our Enemies; and bleſs us with all Spiritual and Heavenly Bleſſings, together with himſelf in glory.

Thus we come now to conſider the Grounds, and Reaſons; which the Spirit hath fitted and laid ready to our hand, for the defence, and confirmation of the Truth here aſſerted; and conſequently for the building up, and eſtabliſhing of us, and all Chriſtians, in our moſt holy Faith: which Faith, and the good Fruits thereof, manifeſted in a blameleſs, and holy converſation, would appear ſomewhat unreaſonable, and vain; of little, or none effect; but only for the good aſſurance which God hath given us of a bleſſed, enduring ſubſtance; in that he raiſed up Jeſus from the dead;

and

and hath exalted him, in our Nature, to the Throne of Heaven.

The truth of our aſſertion, that the Dead in the Lord are bleſſed, ſtands unmoveable, and firmly fixt upon a double Baſis, viſible in the very Letter of the Text the firſt is divine Revelation; ordained purpoſely by God, for the confutation of *Socinians*, and all other vainly conceited Sophiſters; who take upon them to meaſure, and weigh the profound Articles of our Chriſtian Faith, by the ſcant Line, the falſe Ballance of their own corrupted Reaſons; *Bleſſed are the Dead, that die in the Lord*; even ſo ſaith the Spirit: And, becauſe the Command here laid upon Saint *John* was to Write that ſaying, as from Heaven; or, imprint the ſame in legible Characters on the fleſhly Tables of mens hearts; that ſhould afterwards be recorded, with Ink, and Paper, in all ſucceeding Ages; it may ſerve to ſpoil the Papiſts of their needleſs, Oral Traditions; invented (as it ſeems) in oppoſition to the dictates of the Spirit, and in derogation to the moſt indubitable, perſpicuous, and ſufficient Oracles of God; *which are able to make us wiſe to Salvation, through Faith, which is in Chriſt Jeſus.* for if we believe St. *Paul* whatſoever things were written aforetime were written for our Learning; that we through patience and Comfort of the Scripture might have Hope; and *St. John* ſays, he wrote his Goſpell in the later days concerning *Chriſts* Perſon, Doctrines and Miracles; for this end, that we might believe, that Jeſus is the Chriſt, the Son of God; and that ſo believing we might have life through his Name: the ſecond Ground, or Baſis, whereon is built this impregnable fortreſs of our hope, is the reaſon here alledged by the Spirit; of ſuch convincing evidence; as to confirm his own ſaying; and, alſo to ſtop the mouths of all proud Oppoſers: For, it mightily confounds our Quakers, and all fantaſtical Enthuſiaſts, for divulging openly; to the diſturbance of the Church, and their own Deſtruction; their own private, unreaſonable Imaginations (in deſpight of Scripture, and all other Learning) for immediate inſpirations of the holy Ghoſt. From the method here uſed by that infallible Spirit of God, we may learn, to beware of thoſe falſe Prophets, who put on ſuch pretences for a cloak of malliouſneſs; and then decry, with inſufferable noiſe, and impudence, all uſe of Reaſon, as to matters of Religion; that ſo, they may ſafely bring in thoſe damnable Hereſies; whereby the blind guides themſelves, and all their bewitched followers cannot chooſe, but fall into the ditch: For, if any, *Man, or an Angel from Heaven preach any other Goſpel, than that ye have received, let him be accurſed.*

2 Tim. 3. 15. Rom. 15. 4 Jo. 4. *laſt Verſe.*

Gal. 1. 9.

Notwithſtanding all that Oppoſition, which hath been made upon this account either by the Popes, or the Devils Emiſſaries; maugre all the wiles, and ſtratagems; the Winds, and Waves of theſe implacable Enemies; the firſt endeavouring with ſubtle Sophiſtry to defer; the ſecond

wholely to make void the Saints recompence of Reward in everlasting Rest; yet this Anchor of our Hope, this Pillar of our Faith remains very sure, and stedfast on the Rock of our Salvation, the Lord Jesus Christ; against which the Gates of Hell are ne're able to prevail; for, it is likewise ratified, and sealed by the Spirit of Promise, that is Faithful, and cannot Lie: For, even so saith the Spirit; *from henceforth blessed are the Dead, which die in the Lord.* Against this interpretation of the Text, there lies, I conceive, no probable exception; but what must rise from the signification of the word, singly consider'd; or, as it stands in relation to the Rest: The word, *from henceforth*, singly consider'd, and of it self, is much varied amongst the Latines by those particles *A modo, Deinceps, confestim, Inde, Jam jam*, and the like; all which denote this instant, or indivisible point of time; wherein the Soul departs from the Body; from henceforth, if the person dies in the Lord; with unfeigned Repentance for all his former sins, and with a lively Faith in Christ; he is presently blessed. It's true! The Reverend, Learned, and Pious Doctor *Hammond* hath well enough applied this place, and many more to those temporal Afflictions, which the Primitive Christians endured from Heathenish, Bloud-thirsty Persecutors; as if the good Spirit of Grace moved with Compassion, foretold of those perillous times to come; and then pronounced them happiest, which endured to the end; or otherwise died first: But, for all that, he doth not exclude the future, and everlasting State of Bliss, or Misery: but rather supposeth it, as principally there intended and implied; for (to cite no more Evidence in so plain a Case) in his Paraphrase on the 2 *Chap.* of the *Revel.* 11 *vers. To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God*; it is briefly said, he shall have deliverance here, and eternal Life hereafter: And again, upon those words in the 10*th. Vers.* of the same *Chapter*: *Be thou faithful unto death, and I will give thee a Crown of Life*; he gives you this Note, that however some Christians, in those dangerous times of Tryals, and Temptations were overcome, and prevailed upon; to renounce their Faith and Professions, for the saving of their Lives; yet others, who continued constant, and faithful unto death, were plenteously requited with a Crown of Life; having received the honour of Martyrdom first, and then of never ceasing Bliss. Let us once more consider the word, as it stands in relation to the Rest; and then it cannot be so properly joyned, in this manner, to the former part of the Text; I heard a Voice from Heaven, saying unto me-- *Write from henceforth*- As if the Subject, whereof the Spirit therein spake, were some new piece of Doctrine, but just then brought into the World; for certainly, 'twas made known long before; even from the beginning, Almighty God having annexed Blessing, and Curling; Life and Death, in Paradise it self, to the violation, or observance of his Laws; which Laws,

and

and their Sanctions too, were engraved by Gods own Hand upon two Tables of Stone, to be duly promulged by *Moses*, and the Prophets: And, there is no doubt, but those holy Men of God under the Law; that spent their Lives in being faithful unto death, were accordingly blessed, in the promise of an eternal inheritance: But then, are Christians upon harder terms with God, then all their predecessors? Will the Sunshine of the Gospel prove more troublesome, and offensive, then all the dark shadows of the Law: Is the second Covenant, or Ministration of Grace, and Truth, of less advantage then was the first, which could work nothing but wrath, and condemnation? If the Souls of Christs good, and faithful Servants do not reap the blessed fruits of their Labours, upon relinquishing their Bodies; and have their just Wages, according to their Works, in a repose, and rest with God; what could be the meaning of Saint *Stephens* devout Ejaculation? When falling asleep, he cryed, *Lord Jesus receive my Spirit.* And, can we think St. *Paul* was much beside himself, when he desired earnestly to be dissolved, that he might be with Christ? Or, when he shewed such fervent zeal, for his being absent from the body, and present with the Lord? When he groaned so vehemently, to put off his earthly Tabernacle; *for a building of God, an house not made with hands, eternal in the Heavens?* Or lastly, shall we say, that Wise, and Learned Apostle was very much deceived in promising himself, at the time of his departure, *a Crown of Righteousness; for that he had fought a good Fight; finisht his Course, and kept the Faith?* Nay, further yet; shall we dare to question Christs own words, *Father into thy hands I commend my Spirit?* And if not, is there any Cause at all to suspect his word, and promise to the penitent Thief upon the Cross; *Verily, I say unto thee, to day shalt thou be with me in Paradise?* There be no Papists, I trow, so blasphemous, and irrational, as to deny Christs humane Nature actual possession of bliss in Heaven, when he left his abode on Earth; having then fully conquer'd all the power, and malice of this present evil World; and victoriously triumphed over the Prince, and the Dominions of Darkness. For, they dare not presume, I think, to put our blessed Saviour in a worse Condition, then all their canonized Saints; which they religiously worship and adore as blessed Martyrs; and I am sure, his bloud was infinitely more precious, and spoke far better things at the Throne of Grace; then a Campions, or a Garnets; a Benedictines, or a Jesuites: neither again, is it probable on the other side, that such a Malefactour, as our Thief; who died, not for his Religion, or his Faith wrongfully; but justly for his evil deeds, worthy of death, should be reckon'd above the common pitch of all true Christians: and yet, this very person was to be the same day with Christ in Paradise; having literally suffer'd with Christ; he was to reign with him too

Acts 7. 59.

2 Cor. 5.

2 Tim. 4. 7. 8.

Luk. 23. 46.

v. 43.

2 Tim. 2. 1.

Latro primitiæ Derelictorum introducit: (asserente Christo) in regnum Cælorum:

Aorum: Ibi Latro locatur, ubi Lucifer corruit: non ad loca purgatoria, flammoſque peccatorum Ultrices confitens deſtinatur, &c. *Arnold. Carnotens inter St. Cypr. Opera Oxonii Edit.*

And, if all true Members do run the ſame fortune as the head, in being either miſerable, or happy: this Concluſion follows, both from a parity of Reaſon, and from example too, that whoſoever goes forth of this world, with repentance towards God, and faith in our Lord Jeſus Chriſt; and by conſequence, in the true love, and favour of God; they are no ſooner delivered from the burden of their fleſh, then admitted into the joy of their Lord: For, we may further add, as teſtimonies to the truth of our poſition, the general conſent of the moſt Orthodox Fathers in the Chriſtian Church; by name *Juſtin Martyr*, St. *Cyprian*, St. *Chryſoſtom*, St. *Ambroſe*, St. *Auſtin*, St. *Jerom*, and many more ſuch men that were the glory of their times, famous in their Generations: who being dead, yet ſpeak in thoſe admirable works, that are now the living Monuments of their worth. *Vid. Phil. mornæum de Euchar. Lib. 3. cap. 9.*

Beſides, the diſtance between Earth and Heaven will not ſtand our Adverſaries in any ſtead, or prejudice our ſelves; becauſe Mans rational Soul is an immaterial and ſpiritual Being; all whoſe natural Motions are not confined like Bodies, to the differences of time and place. But whether it is in or out of the Body; nevertheleſs it ſubſiſteth, and moveth too, *ſecundum ſe totam ſimul, & ſemel*: all at once and in a moment. No queſtion therefore, but thoſe who die in the Lord, are actually B'eſſed: For, as no paſſible Reaſon can be given to the contrary from the ſpecifical nature of the Soul it ſelf; being yet capable of returning into Gods hand again, as quick as ever it came out; ſo there is nothing on Gods part, which may be reaſonably ſaid againſt it: His Power is no ſuch Argument; for that is abſolute ſtill, and unlimited any more, then with his own good will: So that he which firſt gave the Soul by the might and power of his bare word, may ſo take it again, whenſoever he ſhall pleaſe, and we need not fear the good will of our Heavenly Father, to give his obedient Children, the Kingdom prepared for them, from the beginning of the World. For his infinite Goodneſs, Mercy, Love and Juſtice too, ſtand all of them engaged for inſtating of holy Souls in their purchaſed everlaſting Habitations: For we truly ſuppoſe Divine Juſtice to be fully ſatisfied by that All-ſufficient Sacrifice, which our Saviour made upon the Croſs, for the Redemption of Mankind: If it were not ſo, then our Preaching would be vain; our Faith were alſo vain, we ſhould be ſtill in our Sins, without Hope, and without God in the World: But if divine Juſtice were duely ſatisfied, and when Chriſt made his Innocent ſoul an Offering for ſin, by which means he perfected for ever them that are ſanctified; certainly there now remains no more

1 Cor. 6. 20.
Eph. 1. 14.

more ſacrifice nor any future ſatisfaction to be made for ſin: for it is not poſſible with God, or any good and honeſt Men, to demand further ſatisfaction after all their Debts are paid: And St. *Paul* hath affirmed, *that God in Chriſt hath forgiven us all our Treſpaſſes; blotting out the Hand writing that was againſt us, and hath taken it out of the way, nailing it unto his Croſs:* Moreover, it is not in mans power to ſatisfie God in any meaſure for the leaſt offence, or violation of his Holineſs, becauſe the demerit of every ſin is infinite; being a treſpaſs againſt Almighty God, that is infinite in Goodneſs, and in Truth, in Righteouſneſs and Holineſs; *of purer Eyes then to behold Evil, or look upon our iniquities*: but with Indignation and Wrath. For this cauſe, what man ſoever goeth hence without Repentance for his part; and forgivneſs upon Gods, as he hath liv'd without Fear ſo ſhall he dye without Favour, and void of remedy: for Purgatory flames will never extinguiſh thoſe of Hell, *where the Worm dyeth not, and the Fire is not quencht.* Coloſ. 2. 13,14. Hab. 1. 13.

The time would fail me to tell at large, how ſtrangely the *Papiſts* have outſtript their forerunners, the *Scribes* and *Phariſees*; nay *Pagans* themſelves in folly, 'tis clear enough, how baſely they have adulterated the pure Doctrine and Commandments of God, with filthy droſs of their own abſurd inventions Magiſterially impoſed on the credulous multitude, as Articles of their Creed, thus crucifying Chriſt afreſh, and putting once more the Lord of Glory to Reproach and Blaſphemy: Let it ſuffice in ſhort that all the Doctrines which they have taught, and obtruded on the World concerning thoſe imaginary pains of Purgatory, do make void in great meaſure Chriſts real ſufferings upon the Croſs, their propitiatory ſacrifice of the Maſs, with Prayers and Oblations for Souls aggrieved with Purgatory torments, do very much diminiſh and vilifie the price of our Saviours Blood, and laſtly pardons and indulgences for all Treſpaſſes and Sins paſt, preſent and to come, granted mercinarily from the Popes Chair, do throw down the Mercy-ſeat, and exalt the Man of ſin to the Throne of God. All this Abomination of Deſolation craftily brought into that Holy place, the Church or Temple of God, rightly weighed in the Ballance of the Sanctuary, will prove lighter than Vanity, worſe then nothing, full fraught with Falſhoods, Contradictions and Blaſphemies againſt God, even to their denying the Lord that bought them, and the bringing down upon their own Heads very ſwift and ſure deſtruction.

That *Vexata Queſtio*, or Ball of Contention (I mean Chriſts deſcent into Hell) ſtifly bandied on all ſides, without any final determination; whether it were only Vertual, as ſome Learned men would have it, or alſo perſonal, real, and local as others, may be well ſpared and let alone for once.

'Tis

'Tis enough to my purpoſe, that he which deſcended was the ſame that aſcended, the man Chriſt Jeſus, and that he was made perfect through ſufferings, which in truth were all finiſht, when he bowed his Head and gave up the Ghoſt, For, *he then led Captivity captive* in a pompous Triumph, ſpoyling Principalities, and Powers, and making a ſhew of them openly. And ſeeing now, that Chriſtians are like faithful Souldiers, to follow the Captain of their Salvation, by treading in the ſame ſteps, at leaſt in a ſpiritual ſenſe, if they are made conformable to Chriſt in his death, by mortifying their ſins, or crucifying their Fleſh, with its Affections and Luſts, and alſo partake with him in the power of his Reſurrection, by riſing again to newneſs of Life, in a conſtant courſe of Grace and Holineſs to their end, what ſhall hinder them from Aſcending triumphantly to the ſame Kingdom and ſeat of Glory? For, be ſure the Almighty God is more juſt and righteous, then to demand any thing more of ſincere Converts, in requital for their Treſpaſſes and Sins, then what Chriſt once paid; *when he was delivered for all our offences, and was raiſed again for our juſtification.* To conclude the point, in this difficult caſe betwixt an offended God, and poor guilty Sinners: how can they poſſibly relieve either themſelves or others; *For there is no work, nor device, nor knowledg, nor wiſdom in the Grave; whether thou goeſt: therefore whatſoever thy hand findeth to do, be ſedulous and careful in doing it with all thy might: For the dead have no more a Reward, nor any more a portion for ever in any thing that is done under the Sun. But now is the accepted time, now is the day of Salvation; before Night cometh, when no man can work. For the dead praiſe not the Lord, neither any that go down into ſilence.* To day then if you will hear the voice of God, and live; harden not your hearts; but repent in time, and return unto the Lord, with Oyl in your Lamps before the doors are ſhut: *Seek the Lord whilſt he may be found, call upon him whilſt he is near*; Come now to Chriſt, in this time of Viſitation; labouring and heavy laden, with broken contrite Hearts, *and having on the clean Wedding garment*, that is the Righteouſneſs of Saints; that when the Bridgroom ſhall appear, ye may go into the Marriage Supper of the Lamb, and there take refreſhment: or, find reſt unto your Souls: For, thoſe men who ſo live in the true faith and fear of God, ſhall die with comfort, and be really bleſſed in their end: Becauſe, *they ſhall reſt from all their labours*, being free both from the law of ſin, and of death; which can have no more dominion over them: for the guilt of ſin, as alſo the condemning power of the Law will be quite and clean aboliſht by the righteouſneſs of Chriſt, which by faith is imputed unto them, and abundantly rewarded, as if it were their own. *All tears will then be wiped from their eyes: there will be no more death, neither ſorrow, nor crying, nor any more pain:* for the righteous men are in peace at the laſt; being taken

Rom. 4. 25.
Eccl. 9.10, 5.6.
2Cor.6.2. Jo.9.4. Pſ.115.17
Iſa. 55.
Mat. 11. 29.
Rom. 8.2.
Rev.21.4.

ken away from all Evil that is to come; either of Sin or Judgment: Death is then ſwallowed up in Victory; the powers of Hell are all vanquiſht and overcome, and albeit they ceaſe from all their Labours; yet their works do follow them. For amongſt their Acquaintance of all ſorts; Enemys or Friends; their Memories will ſurvive their perſons; and preſerve the Fruits of their own hands, to praiſe them in the Gates: And, above all, God Almighty will then call to Remembrance all their good works; and recompence them for all their pains; with full wages, and above their deſerts; in thoſe Heavenly Manſions; where they ſhall for ever celebrate his holy Name with Hallilujahs, or Songs of Triumph, Honour, Praiſe and Glory, to Father, Son and Holy Ghoſt, one God World without end.

ALthough I have already wearied your Attention with a tedious, very jejune Diſcourſe, and may therefore preſume on your forgiveneſs of the Sermon for want of its Application; Yet I will rather treſpaſs more upon your patience, then expect your pardon: For however I am conſcious of many Failings in this weak performance; yet I don't fear the Cenſure, nor ſeek the favour of this illnatur'd, captious World; but am ſure of comfort and ſatisfaction to my ſelf; in that I have done it in Obedience to ſome irreſiſtable Commands, with ſingleneſs of heart, as unto God, and out of good will to the vindication of the Truth.

Everlaſting Happineſs, conſiſting in a full, immediate fruition of Almighty God, the Cauſe and Author of every good and perfect Gift; is a ſubject ſo very ſuitable, and pleaſing to the natural deſires, and propenſities of our immortal Souls, that whoever ſtupidly neglect the Meſſage, and like the deaf *Adder*, ſtop their dull Ears to thoſe raviſhing Charms, will prove themſelves to be men of little underſtanding; nothing better, nay worſe than the Beaſts that periſh: And becauſe ordinary prudence will engage Men upon the uſe of thoſe means, which appear moſt likely, for obtaining of their ends; whilſt every one, at his departure out of this World, earneſtly ſeeks for an Aſſurance of being ever Bleſſed in the next; I ſee no cauſe to fear a kind reception of wholſom Exhortations to the practice of a good life at preſent, ſo long as it is accounted a reviving Cordial at the hour of Death, and the day of Judgment: For I ſuppoſe, there is no man of ſufficient ſenſe and reaſon, to believe the Joys of Heaven, or the wofull conditions of damned Spirits in Hell; and is perſwaded alſo, that both ſorts are Eternally decreed by the moſt Righteous Judge of all the Earth, to be the certain

Wages of all thoſe good or evil Deeds which are tranſacted in the Fleſh; but he could wiſh with all his heart, like *Balaam*, *to dye the death of the Righteous, and that his latter end may be like his.* But alas! what can ſuch faint wiſhes avail without anſwerable Endeavours in the progreſs of our Lives? For, whoever yet won the prize, before he ſet out upon the Race; or elſe, hath tired, and ſluggiſhly thrown himſelf down upon the way? What Souldier yet hath gain'd the Victory with honour and good ſucceſs, which hath not held out, and maintained the Fight unto the laſt? Now, that all Chriſtians might happily finiſh the Race here ſet before us, and accompliſh their deſigns in that Holy War; obtaining a *Brabeum*, or Crown of Righteouſneſs for all their pains; and everlaſting Reſt after all their Travails in the ways of Holineſs and Righteouſneſs; the Scripture abounds with Precepts and Examples, Admonitions, Promiſes and Threats for that purpoſe: And ſeeing the Precepts of the Goſpel ſeem difficult and grievous to the men of this World, that walk by ſight more than Faith; and are ſooner carried away with ſome Viſible Example, then with any troubleſome Commands; I cannot think of a readier way to beget their good liking to the Chriſtian Precepts, then by giving them ſome inſtance of their practice; nor can I poſſibly remember for ſeveral years, a better Example, that what lies now before us.

Wherefore, that we may take this Worthy perſons Upright Life as a pattern for the well-framing of our own; I moſt humbly beſeech your leave, to preſent ſome Lineaments thereof in this rude imperfect draught, ſuch as it is; for want of a more skilful Hand, that would poliſh and compleat the piece.

If *Hercules* could be ſeen at full ſtature by the demenſions of his Foot; and Hiſtorians are not thought much the worſe, for deſcribing vaſt Empires, with all their Periods, in a few ſheets; 'Tis hop'd you'l pardon the Compoſer of theſe Lines, though very ſhort of that ample ſubject, whereunto they do pretend; And alſo, that you will ſupply thoſe defects you cannot chooſe but meet with, from your own better knowledge; or at leaſt, with a charitable interpretation of his audacious, but well intended, enterprize: And, if you pleaſe to caſt a favourable Eye, 'tis believ'd the full meaſure of a Man will ſoon appear in the Perſpective-glaſs, that is here put into your hands.

'Tis true? the perſon, whoſe Funeral we are come hither to celebrate, was enriched with many rare Accompliſhments, not eaſie to be diſcern'd by vulgar Eyes; and hardly to be matched by thoſe of greater advantages and higher ſtations in the World; nor can they be ſet forth to their higheſt pitch, by thoſe mean parts that have undertook ſo difficult a task: For which cauſe they muſt needs appear like the Stars, twinkling, and obſcure by reaſon of their diſtance; or like to the Sun it ſelf,

when

when it ſtrikes the ſilly *Gezar* blind with too much Light: Nevertheleſs, we may chance make ſome Diſcoveries, by tracing out the courſe of his life in a few paſſages thereof; in regard both of Himſelf, his Neighbour, and his God.

As for his own Perſon; his Body was of a temper and conſtitution moſt healthy, vigorous and active; the ſtrength whereof was not ſo much the good effect of Nature, (though deſcended from the Loins of Honourable and Virtuous Anceſtours) as the product of his better temper'd Mind; which govern'd, as Queen Regent of that little World, and manfully ſubdu'd all his carnal Affections and Luſts; to move in their proper Sphere, and ſerve like Handmaidens unto Reaſon; The ſenſitive Appetites, that Beaſt with many Heads, could never ſo much prevail, as to diſmount his Reaſon from the Saddle; or ſo ride the Man, as it often does in ſome others, till they become like Brutes for Intemperance and Luſt. Now 'tis truly ſaid, *Animus cujuſque, is eſt quiſque*; The Mind is indeed, and effect the man; becauſe it is that alone which makes an eſſential difference betwixt him and the Beaſts of the Field; which being void of Reaſon, do live and Act without knowledge, or diſcretion and are uncapable of Commendation or diſpraiſe; which yet are indifferently due to Men, for that all their external operations, properly called Humane, are Voluntary and Free; proceeding from a Soul endued with Reaſon, to diſcern between things morally good and evil: proceed we therefore in this our Inqueſt, from the Cabinet unto the Jewel there contained; And, through this frail Houſe or Tenement of Clay, take we notice what a noble Gueſt lodged once in ſuch a deſpicable Cottage.

Now, 'tis commonly known, that our Souls have two parts, or Faculties; that is, our Underſtandings and our Wills; with ſeveral Affections, inferiour and ſubordinate thereunto: By the firſt of them we get the knowledge of Truth, to diſtinguiſh it from Falſhood; By the ſecond we come to loath and abhor Evil and cleave to that which is Good: By the help of this familiar, yet neceſſary diſtinction, we go forward in our ſearch; Firſt for his Intellectuals; and afterwards for his Morrals.

According to theſe different Capacities, we may compleat; and admire the Wiſdom, the Goodneſs, and the Power of our infinite Creator; manifeſt in the production of Humane Souls, far excelling the faireſt and beſt compacted Fabricks in the World: For in their primogenial State of Innocency, the parts thereof were ſet in ſuch good order and Semetry throughout; ſo much beautified with Love and Unity between themſelves; and ſo well fitted and prepared for injuries from others; that if we do not with *Pythagoras*, affirm them to be nothing

elſe but Harmony; yet we may boldly ſay, the wiſe Maſter-Builder could be none but God; the prime Author of Peace, and the true Lover of Concord.

Now, that we might gueſs the better at the priſtine State of this goodly Building, by the Rubbiſh and Ruines that remains; that we may gain ſome little proſpect of Mans native Honour and Glory; being not much lower then Bleſſed Angels; and ſomewhat like even to God himſelf; I cannot imagine a clearer inſtance, then what is now proſtrate in our Eyes; An Object, which employs our preſent thoughts, and yet exceeds them too, doth exerciſe both our Tongues and Hearts at once; But is enough to make one blind with Grief, and the other dumb with Admiration; for in good earneſt, here is a large Inventory to be drawn, of the choiceſt Goods that belong to Mortals; Goods, more precious then Rubies, and more to be deſired then much fine Gold: For, when as all theſe Earthly things wax old and periſh, the former will endure for ever, and continue like the Soul immortal.

If then, you look after Wiſdom, and good Underſtanding; Behold, there's the Man, Bleſſed with a good Fancy; with a ready quick Apprehenſion; a tenacious Memory; a ſound and clear Judgment: Theſe indowments are I confeſs natural, and infus'd at the ſame inſtant with our Souls, and are afterwards capable of improvement, according as they are imployed; and you can't be ignorant of his great experience in Civil matters; having been exerciſed in the ſtrangeſt varieties of Alterations, that ever happened in this Church and Kingdom.

His natural parts were, no doubt, excellently good, that could bring forth ſuch a plentiful Harveſt as they did, with ſo little Cultivation; being ſtudiouſly manured but a few years to the beſt Advantage; and that either with private Readings, and Contemplations, or with publick Buſineſs: By the firſt means of knowledge he ſettled that Foundation, which nature laid; By the ſecond, he finiſhed the ſuperſtructure; that inſtilled the Principles of a Civil active Life; This made out the Demonſtration; one of them cauſed no little skill in Books for that purpoſe; and the other begat in him an accurate knowledge and acquaintance with Men, even from the Peaſant upwards to the Prince: In which reſpect, it may be truly ſaid, *Non diu fuit, ſed diu vixit*, his time was but ſhort; not reaching by ſeven or eight years, the common period of Mankind; yet he liv'd more then ſome others of much greater Age: For, you can bear me witneſs, he took no pleaſure to fruſtrate the deſigns of his being in the World; or of his God who placed him in it: he was not ignorant or forgetful of his manifold Obligations; neither would prove himſelf that unprofitable Servant, that ſhould hide his Lords Talents in a Napkin; or miſuſe them to the ſervice of his own Carnal

pleaſure

pleaſure, inſtead of his Creator: He ſate not in his private Study like Cynical *Diogenes* in his Tub, gaping after Flies; impertinently buſied about frivolous and unuſeful Triffles of none at all, or very bad conſequence; for Almighty God ſo proſper'd his Endeavours with laudable proficiency and ſucceſs; that from the Schools in *Cambridge*, he proceeded ſucceſſively to the Courts at *Weſtminſter*: and after a while he was there call'd unto the Barr; not as a Criminal to make Anſwer for himſelf; but as an Advocate, which could plead the Cauſe for others: And in his latter days, from ſtanding as a Pleader at the Barr, he ſerved his Country with ſitting as Juſtice on the Bench; for executing of Juſtice and Judgment in the Land; that he might relieve the Oppreſſed, Judge for the Fatherleſs and Widdows in their diſtreſs; and ſee that ſuch as were in need and neceſſity ſhould have Right. For theſe and all other Civil Offices he was richly furniſht, as with right underſtanding to diſcern; ſo likewiſe with a Mind and Will fervent in promoting of Godlineſs and Honeſty.

His Moral Vertues rooted in his Will and Affections were not inferiour to thoſe of his underſtanding; he was eminent for both, and ſurpaſſed in each moſt of his equals for other matters: The firſt prepared him for notable Atchievements to the benefit of other folks; the ſecond made him a true Friend or Benefactour to himſelf: For his Temperance and Moderation were commonly known of all men, that were not altogether ignorant of his perſon, or of his Converſation; he was no ſuch Glutton to fare deliciouſly, like him in the Goſpel, every day; nor at any time to be overtaken with Exceſs; it being his good purpoſe rather to repair the neceſſary decays of Nature, then to beget more with indulging that evil Genius of Riot and Exceſs: He never ſottiſhly miſtook his Dining Room for a Temple, his common Table for an Altar, and himſelf to be the God, which he muſt needs adore and Worſhip; like ſome Gourmondizers, who feed themſelves as Heathens do their Beaſts, till they fall a Sacrifice to ſtench and Rottenneſs. No, no, he knew right well the true God, whom he deligently ſerv'd; and thereupon uſed the good things of this World without injury to the Creature, himſelf or his bountiful Creator: His choice of Dyet was not Superſtitious; by counting it any part of his Religion; like the Phariſees of old, that were very preciſe and exact in ſome little things of no Moment: Nor was he curious, like ſome Epicures of our dayes who buſie themſelves exceedingly to pleaſe and carreſs their vitious Pallates; Nouriſhing Diſeaſes by the Remedies themſelves; to the loſs of their Health, and at laſt of their very Lives; For he ſeldom, or never would eat, or drink, but when 'twas Neceſſary and an Habitual Abſtinence for 24 hours bred in him a nauſeous diſlike of thoſe Meats, which other Men have made almoſt natural, by the contrary Cuſtom.

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From his knowledg of the true God (whom he conſtantly worſhip'd with a great deal of Reverence, and Devotion both in publick and in private) He took his meaſures of this Evil World; and then made the beſt uſe of it imaginable; not like a Proprietor, but a Steward; that waits patiently for his Lords coming; and hopes to give up his Account with joy.

He may be thought to be of the ſame Opinion with *Plato*; eſteeming his Body no better then a priſon to the Soul: He therefore uſed it not for his Manſion, but his Inn; looking upon himſelf as a ſtranger in the Land; or like a wafering Man, which tarryeth but for a Night: Briefly, neither his Meat nor Drink, no, nor Sleep were at all ſuperfluous, or exceeding the bounds of that Soberneſs which becometh Chriſtians; For he never ſo clog'd, and ſtupified the Stomach and the Brain, as to become indiſpoſed for Action; exemplifying the Truth of our Souls being one continued Act, whilſt our Bodies are but the dull Engines to thoſe nimble Spirits: And he thereby teſtified alſo, that man is to live here like the *Iſraelites* in the *Deſert*; having no reſting place, no continuing City, before he comes up to *Canaan*, the good Land of Promiſe: Upon this account, he vertuouſly contemn'd and ſlighted all the Pomps and Vanities of this fading ſinful World; and learned with Saint *Paul* to count their temporary things not better then dung, in compariſon to that life of Grace, which after all our Tribulations will end in Glory.

Real Godlineſs, like Almighty God, the Spring and Fountain of it, is exhauſtible, reſtleſs, and impatient of conſtraint; before it flows over with all imagninable Freedom, to enrich and beautify the Neighbouring Fields and Meadows: Thus we ſee the Clouds do liberally ſpend themſelves in dropping fatneſs; both on the barren Hills and more fertile Vallies; the Rain makes no difference, and the Sun too ſheds Light and Influence both on the Righteous and the Wicked, High and Low, Rich and Poor, one with another: And is it any way probable, that Man ſhould be wonderfully made for himſelf alone? Can we think that ever infinite Wiſdom ever intended, that he ſhould live at his own pleaſure, and ſo take his paſtime, and ſport himſelf upon Land, as the *Leviathan* doth at Sea; but much more unreaſonably? to the Reproach of his being in the World; and in open defiance both of his own Conſcience and his God? This Honourable Perſon here departed, was I am ſure of another mind; more ſenſible of Gods undeſerv'd Munificence, and more conſcientious in making all poſſible returns of Gratitude in proportion to thoſe engagements which accompliſhed his Bleſſings: His Godlike Soul was endued in good meaſure, with all the Vertues that could repreſent him once more in his Makers Image: If you pauſe a while and impartially reflect on the former

former paſſages of his life; both in reſpect of himſelf, his Neigbour, and his God; I believe you'l readily acknowledge; that God was in him of a Truth: for he had learnt of that grand Exemplar, his Lord and Maſter, to be meek and lowly of heart; full of Contentment in every Condition; chooſing tranquility of Mind, with a good Conſcience void of all offence, both towards God and Man; before abundance of Wealth and Riches, Honours and Preferments with trouble and vexation of Spirit. He was ſober, grave and temperate in all things; even amidſt many powerful Temptations to the contrary Vices. He was obliged I ſuppoſe more than ordinary, *To keep his Tongue from evil, and his Lipps from uttering any thing of deceit and Guile*: For you may remember, no corrupt Communication proceeded out of his Mouth; but only ſuch manner of Diſcourſe as would Miniſter grace or knowledge for his attentive Hearers: His familiar Converſation was affable, courteous, pleaſant & facetious, both from ſcurrilous, or obſcene Language, and alſo from a *Stoical* moroſe Taciturnity: He could ſeem angry ſometimes, but ſtill in imitation of his God rather with the faults then perſons of Men, with due regard unto the Chriſtian precept of being in Wrath, but without Sin: For Love and Charity that Bond of perfectneſs, commanded all his Paſſions; poſſeſt his whole Soul, and crown'd all other Vertues with good ſucceſs: Being once Maſter of that moſt excellent ſpiritual Gift; exceeding both our Faith and Hope; he was truly Rich and Honourable too; theſe things were indeed his beloved inheritance; fairer in his Eyes then ſtately Buildings and large Mannours; dearer unto him then many thouſands of Gold and Silver; ſweeter alſo then Honey and the Hony Comb: He ſeem'd by the courſe of his life, to have taken *Moſes* or much rather *Coriſt*, for an example in renouncing the good things in this World, and in ſuffering Evil; for he did always highly prize the Chriſtians Ornament of a meek and quiet, and inoffenſive Spirit; above all the glittering Honours and enſnaring Gayeties of an uſurping Tyrants Court; chooſing rather to ſuffer Afflictions then to enjoy the pleaſures of Sin for a ſeaſon.

Godlineſs with Contentment, he judged rightly to be the moſt real Gain, having the promiſe of this life, and of that which is to come; and its therefore much greater and more laſting Riches, then all the Treaſures in *Egypt*; and cannot be purchaſed with all the Gold of *Opher*.

Thus he lived, and thus he dyed, in the true Faith of Chriſt; and in ſtedfaſt Hope of a good Reward in the Reſurrection of the Juſt, for he is now made free from Sin; Death has no more Dominion over him; for that he hath fulfill'd the Royal Law, by loving his Neighbour as himſelf; he frankly forgave his Enemies; and likewiſe, did the beſt he could

could for men of all ſorts, whether Friends or Foes, without any diſtinction of Sects or Countrys: In this charitable courſe he followed the precept and Example of his Maſter Jeſus Chriſt, forgiving all men their Treſpaſſes, either in words or deeds: For it was no part of his Religion or his practice, to repel injury with wrong; to reſiſt and recompence evil for evil; he never ſo learn'd of Chriſt, as to retaliate and revenge himſelf otherwiſe, then by thoſe harmleſs defenſive weapons; a patient ſilence and magnanimous contempt: His great proneneſs to pity and compaſſion, by forgiving other men their Treſpaſſes produc'd in him remorſe of Conſcience, and hearty ſorrow for his own; thus Charity began at home; demonſtrating to the World, the ſoundneſs and ſincerity of his heart, by the ſtreight line of his Converſation. As the Sun being always one and the ſame Agent, produces very different effects: In like manner Charity beſtows her Boons with one and the ſame hand; but in very different ways of Diſpenſation, according to the manifold Exigencies it meets with among the wretched Sons of miſerable Men: It cloaths the Naked, and provides Bread for the Hungry, and draws forth Water for thoſe that are a thirſt: But what? Theſe are indeed very poor and ordinary pittances, taken up almoſt at every ones door: The Perſon whoſe Charity we commend would be very much diſgraced by ſuch trivial Encomiums. For his great Soul was brought up in the Schools of Liberal Arts and Vertues, for higher and more noble ends, for thoſe worthy deeds, which do really deſerve a choice Room in the Records and Annals of our Age.

Now, 'tis not here to be diſſembled, that when Faction acted her part in Maſquerade and Sedition appeared in open field, under the ſpecious pretences and colours of Religion; This Gentleman (then very young) was blown up, and incenſed by evil men; who carried nothing but Laws, Liberty and Religion it ſelf in their mouths, (craftily concealing Seditions, Tumults and War in their Hearts) to have an unfortunate ſhare in that moſt infamous Rebellion: which as it cannot be excuſed, ſo neither would he himſelf deſire to be any otherwiſe juſtified; then by declaring his own indignation, and by the Remonſtrances of his Repentance: For which he did not tarry till he could not avoid the neceſſity, but very early had a true ſenſe of, and ſorrow for, his Crime; And theſe things as they proceeded to a confeſſion of his ſhame and dereliction of the Vice, ſo they went forwards to the acquiring and practiſing (his whole life after) the contrary Vertues of Righteouſneſs and Loyalty; fullfilling what the Scripture doth require of the true penitent, a remembering from whence he was fallen of doing his firſt Works: From hence he became a true Servant of God and the King, making what reſtitution he could for the Religion he had ſcandalized, and the wrongs he had done:

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ſo that it will be a vain queſtion to ask whether his honour or his Soul be ſaved. For if the Tears of true Repentance mixt with a lively Faith in our Saviours blood, will make a *Lavium* that will waſh all throughly from our Wickedneſs, and cleanſe us from our Sins: I am confident the crying ſin of Rebellion, though to blood, will never be laid unto his charge: neither in this World, becauſe he long ſince heartily repented of it; and received the Pardon of both Kings from their own Lips; nor in the next, becauſe Almighty God, that is Gracious and Merciful, Pardoning iniquities, Tranſgreſſions and Sins, takes no pleaſure in the Death of Sinners; but compaſſionately wiſhes, *that he would return and live.*

This Loyal Converts true Repentance and remorſe for that miſcarriage was beſt of all expreſt in the real change both of his Judgment and of his Life too: for being ſome years ſince with a perſon of Honour upon the day of the Martyrdom of our late Gracious Soveraign and having performed his part in the publick ſervice upon that very lamentable Occaſion; towards Evening he was deſired by that Honourable perſon to go ſhoot with him at Butts (an Exerciſe he much delighted in at other times): but the good Collonel replyed inſtantly with no ſmall regret——*My Lord, it is your Happineſs, that your Father and Family were engaged on the Kings ſide; whereby you have not ſo much to anſwer for the Sin of this day: But for my part I look upon my ſelf to have ſo great a ſhare in the guilt of it, that I can never take any pleaſure on this day.* The Collonel being deſired by the ſame perſon, to read over Dr. *Nalſons* and *Ruſhworths* Hiſtories, and give him an account thereupon; He told his Lordſhip, *That he found the firſt to be a very true, exact and faithful Hiſtorian; knowing many of thoſe things he aſſerted to be true of his own knowledge; and that he had long lookt upon thoſe who managed the late War to be very bad Men, though he could not have imagined them ſo bad, as that Book evidently made them appear to have been:* Then he added, *that he was only ſorry 'twas not his fortune to be a Member of the laſt Parliament, that he might have ſpoken what he knew of them, and probably have undeceived ſome honeſt Gentlemen.*

When his youthful and unruly paſſions were chaſtiſed, and brought under the command of Reaſon and Judgment confirmed by ſome years Experience, he then perceiv'd how much the Mask of Religion had been Hypocritically put on, till it was fit for nothing but only to be thrown by, he ſaw the greateſt impieties that ever Chriſtians committed, walking bare fac'd, and in the open Sun; Majeſty was trod on by the vileſt of people, and the penſive Hearts of all honeſt men were oppreſſed with fears of lamentable deſtructive conſequents: Then, then doubtleſs, the ſame infinitely gracious God workt upon his Heart effectually to

the full acknowledgment of the Truth; as he did on St. *Paul* at his Converſion to the Chriſtian Faith. For, when his Majeſty was trapand into the Iſle of *Wight*, and markt out for a prey to Covetous, Proud and Ambitious, diſcontented Spirits, our Loyal Convert appeared like St. *Paul* again, zealous for preſerving that Cauſe, which he did once endeavour to deſtroy: For, being in that Iſle he ſecretly made known to the King the cruel Deſigns that were laid againſt his perſon, with a way that he contriv'd for his Majeſties making an Eſcape, the particulars of which Adventure will be ſet forth at large by authority, at the next Reprinting of the Kings works. But in ſpight of all endeavours to reſcue the King, the Church and State from ruine; theſe Barbarous Rebels were ſo proſperous in their wickedneſs, that his Gracious Majeſty fell into the Hands of ſuch wicked Men, whoſe tender
Prov. 12. 10. Mercies were cruel even to Death, for not long after a Monſtrous High Court of Juſtice judged and condemned their Lawful Soveraign; in whom alone was lodg'd the Right and Power of Life and Death by the known Laws and Cuſtoms of the Realm: ſo that perjury was added unto Murder, in their breaking thoſe very Laws themſelves, which thoſe honeſt men had ſworn to maintain: As if the body Politick were not able to ſubſiſt, but only by the loſs of Innocent, pure and Royal Blood; As if neither Oaths, nor Laws were of any further uſe; but the world muſt be turned upſide down overwhelm'd once more with a Deluge of confuſion.

Now, that all hopes were loſt, and ſunk into Deſpair; Death ſtanding ready for Execution of that Execrable Sentence; our Loyal Convert us'd all his intereſt with *Fairfax*, *Cromwel*, and other chief Officers, to prolong and put off the direful Execution of that unjuſt and unparalell'd Judgment; that Majeſty might be ſaved from periſhing by the moſt vile and meaneſt of his People: For which end he fairly tender'd the Names of ſeveral Peers in the nature of Hoſtages; that would have pawn'd their own Lives and Fortunes to ſerve the King. But thoſe Deviliſh cunning Gamſters conceived it their ſafeſt policy to play out the Game, they began with Hypocritical ſhews for the Government, and Religion here eſtabliſht; until it were ſure to conclude in utter Extirpation of the Royal Seed, and in a Fatal Cataſtrophe of Blood; ſtriving to protect themſelves from the Vengeance due for their paſt offences, by committing more. And though he fail'd of that Happy ſucceſs in his Negotiation, which himſelf and good Men would have joyfully embrac'd; yet he procured for his own part this immortal Honor—— That he was at leaſt in good will a true Patron of his languiſhing, afflicted Country; a real hearty Servant both to *Caſar* and his God.

As Chriſt the King of Glory, will impute the good uſage of his Diſciples, as it were immediately confered upon himſelf; ſo that a Cup of cold Water

Water on that account ſhall not looſe its Reward: So Chriſts Vicegerent, in obſervance of his Maſters Will; firſt granted this penitent a full pardon of all Miſdemeanours whatſoever againſt his Government, or his Royal perſon; then graciouſly returned into his Boſom a ſhowre of thanks for his many kind ſervices towards his Friends that were in diſtreſs: *viz.* The Duke of *Richmond*, the Earl of *Lindſey* and others. The Commiſſion which he took up raſhly to ſerve the Parliament, being hurried thereunto partly by the importunities of ſome Familiars, partly by want of Judgment, and too much heat of Paſſion; which are the general infirmities of Youth; upon better advice, he laid fairly down; withſtanding reſolutely *Cromwels* importunate offers of another; thus he quite left the Field, when he perceived it was nothing elſe but an *Akeldama*, or Field of true Chriſtian Blood. Howbeit, he ſtill maintained his intereſt with the Kings Enemies, purpoſely to ſerve his Friends; in which very Charitable Service he ſpent moſt of thoſe Evil days, getting ſome of the Royaliſts out of Priſons; and entering himſelf into Bonds, to keep others out of Chains and Fetters.

When his Eldeſt Brothers whole Eſtate had been ſeized by the Parliament, which yet could find in him no fault at all worthy of ſuch unrighteous dealings; unleſs it were his Loyalty, Juſtice and Equity, Pitty and Commiſeration for a divided Kingdom, and a perſecuted Church; ready both to be devoured of bloody Vipers in their own Breaſts; though 'twas in his power to have dealt with his beloved Brother, as *Jacob* did with *Eſau*; depriving him of his Birthright; either by Violence or Fraud, Yet he voluntarily choſe the better part, more becoming a good Chriſtian or a loving Brother, of one blood, and of the ſame Houſhold of Faith. For he proved a brother moſt faithful in a time of need, and was highly concern'd in the Reſtitution. Nor is that all ——

His incomparable skill in Civil Affairs, joyn'd with great integrity and uprightneſs of Heart, loving the Truth, and hating Covetouſneſs; were Abilities enough to recommend him to many great Perſons of Quality; (The Right Honourable Earl of *Abingdons* Mother for one) which appointed him in their laſt Wills, a Truſtee for their Eſtates, and a Guardian to their Children: As to the Noble forementioned Earl, he diſcharged himſelf with ſo much Honeſty; that he would accept of nothing more than his labour for his pains; Travelling many times for the improvement of that Eſtate, with expences upon his own: And God be thanked he ſaw the good end of all his Journeys, and the reward he moſt of all expected, in a juſt encreaſe of Wealth and Riches, of Honour and Authority, of Wiſdom, and all Heroick Vertues, that have made his Lordſhip more noble, or willing, ſhall I ſay, to promote the publick peace and wellfare of his Country. Our preſent moſt gracious

King received a fair ſpecimen of his Allegiance to the Crown from the pains he took at home, and abroad for his Majeſties Perſon, and his Kingdoms Reſtauration: And certainly, the King had no little confidence in his dextrous Wiſdom, and ſincerity, requiſite for State-affairs; when he gave him a Commiſſion for the ſettling of a Kingdom; and that extreamly divided; as well in Religious, as in Secular concerns: and yet he managed that ambiguous, and important Office with ſo much prudence and equity; that he came off with Honour for himſelf, and gave general ſatisfaction to thoſe perſons whoſe intereſt were there involved. Ireland.

Our proſpect hath been hitherto like that of *Moſes* before the *Iſraelites*; wrapt up under the dark ſhades, and glimmering twilight of a Vail. It is now time that we draw the Curtain off, and change our Scene; though the Stage be ſtill the ſame: we have only obſerved all this while, how this man of Renown hath acted his part in ſeveral changes on this unconſtant Hypocritical World; and that firſt, in reſpect of himſelf; and then with relation towards his Neighbours, of all Ranks and Qualities: We come now to ſurvey the more Heavenly part of his Life, to the very point of his Deceaſe: Thus from the ſecond Table of the Law promulged by *Moſes*, and confirmed ſince by Chriſt himſelf; we go backwards in order to the firſt; from his Converſation with Men as to Civil matters; We paſs on to the great buſineſs of Religion, with a ſpecial Reference to God.

The whole ſum and ſubſtance of Religion, as is contained in the received Articles and Conſtitutions of our Church, is made up of three general parts; namely Doctrine, Diſcipline, and Government. The Firſt is the Formal object of our Chriſtian Faith or Judgment; the reſt gives us Rules for practice in the external Adminiſtrations of our Church. The Doctrine is for the moſt part unchangeable; and ſo far neceſſary to Salvation, that whoſoever pertinaciouſly maintains any thing evidently repugnant, or contrary thereunto, ſtands therefore guilty of a damnable Hereſie.

Concerning the Diſcipline, and Government of our Church-- It cannot be well remembred, without grief, and anguiſh of heart, what combuſtoins have been rais'd, what havock hath been made upon that account, by a certain gang of ſchiſmatical, factious, high-minded men: whoſe Religson tended plainly to Rebellion: whoſe godlineſs in truth was no more but intereſt and gain: whoſe faith ſo much cried up was only fanatick humour and conceit: and whoſe holy diſcipline allowed of Murder, ſacrilegg, and rapine, for meritorious and very godly deeds. Theſe were the pious men, who brought in the Covenant; and the Directory from the North: like the wild *Boar*, and ſubtile *Fox*, to devour the Church,

Church, that Vine of Christ's own planting; both Root and Branch. Their innovations both in Church and State (no better then Extirpation it self) were brought on by the power of the Sword; and impos'd in such unreasonable Terms, as will force all good Christians to renounce their Consciences, their King and even their God; or else to loose their Fortunes, their Liberties and their Lives. In this heideous and amazing juncture of Affairs; our conscientious good Man, (as I have heard from his own mouth) boldly refused the Covenant in plain Field, at the head of Sr. *William Wallers* Army: Thus like little *David*, our valiant Champion defied great *Goliah* of *Gath* in the face of the *Philistines*; with undaunted courage and resolution for the God of *Israel*.

The Stars 'tis very probable, were at that time very propitious, and fortunate in their Aspects: for thrice happy was the day, when he receiv'd like *Saul*, a light from Heaven for the Conviction of his Error, and acknowledgment of the Truth; and heard a voice from Heaven too, something like to that; *Saul, Saul, why persecuteth thou me?* Thereupon his illuminated Mind scattered those cheating Mists, that were cast before his tender Eyes, by the Juglers of those times; and his understanding well informed wholy vanquisht, nd put irreversibly to flight all impeteous and juvinal passions; then he clearly discovered, how basely the Laws, Liberties, and Religion it self had been deceitfully worn, as a Cloak of Maliciousnes, and all kind of Wickedness and Vice, all manner of impieties appearing like the Prince of Darkness; under the form of Godliness, and in the shape of an Angel of Light: He could plainly distinguish the Shrines from the Goddess *Diana* that was there inclosed; which our Silver-Smiths and Extortioners, had set up like those of *Ephesus*; and would have to be worshipt as their God: their Profaness and Hypocrisies were noted with indignation just and reasonable; for he beheld Gods Holy Temple abominably prophaned into an Exchange; the Law tun'd a Pander to Sacriledge and Murder; Liberty loudly voic'd up into Licentiousness; Religion took up as a Trade or Occupation; and Gods House of Prayer made a Den, a Refuge for Theives and Robbers.

The same God (whose Hand is not shortned, or Goodness abated; that he cannot, or will not save) pluckt him at first as a Firebrand, out of those devouring Flames, that have justly fallen upon their Heads, who prepared them first of all for others: and the same infinite Goodness, and power have preserved him ever since, (what his Majesty, lamenting for his great loss, affirmed of him) a real, and true Convert. For in the latter part of this Life even to Death; he was a true Son of the Church; and a subject very dutiful to the King: for both in Opini-

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on and Practice, he trod in the ſtrait middle path; which the Church of *England* hath in all Reſpects very judiciouſly preſcribed, neither inclining to the diſſenting Sectaries upon this hand, nor to the Superſtitious Papiſts upon that: he could not ſee Chriſts beloved Spouſe overlaid with a needleſs and unprofitable Dreſs; that would exhauſt her vital Spirits with Excrementitious humours, nor ſtript altogether Naked; that might expoſe her upon reproach & profanation, to the danger of her life.

His Behaviour in time of Divine ſervice, whether it were at Home or in the Church, was in all points conformable to the Rights and Cuſtoms that are eſtabliſht by the Laws; Humble, Devout and Pious; performing his part in all Offices with Reverence and Godly Fear; with all poſſible Meekneſs and Humility; both of Soul and Body.

His Judgment concerning the Church of *England*, as it is now Legally ſettled, is fully delivered in his Laſt Will and Teſtament; wherein he profeſſes the Doctrine to be pure and Canonical; the Diſcipline, Decent, and Agreeable to the ſame; And the Book of Common Prayer, he moſt heartily embraced, as the beſt Form of publick Prayers, ever yet compoſed by Men; earneſtly deſiring that whereſoever he ſhould happen to be buried; it might be done by that Book. I forbear any further mention of theſe things; being already prevented by the interpoſal of another Hand.

The Religious and very neceſſary Duties of Prayer and Supplication, with Thanſgiving unto God, he moſt carefully performed in all the Courſe of his Life, to the very Moment of his Expiration; when with great ſubmiſſion, he reſigned up his Soul into Gods merciful Hand who gave it; Bidding this World Adieu in thoſe comfortable words; *I am well, I am well*: which words I believe he ſpoke in a joyous and thankful remembrance of our Saviours *Exit* upon the Croſs; who cry'd there, *It is finiſhed*; *then bowed his Head, and gave up the Ghoſt*.

Beloved in the Lord, you heard now this melancoly and gloomy Character of a Perſon greatly good, and generally beloved; a man after Gods own Heart; denying all ungodlineſs and worldly Luſts; to lead a Godly, Righteous and ſober Life: A man that was Maſter of himſelf, and a good friend of all beſides: A Father to the Fatherleſs; an Husband to the Widdows: You have heard a deſcription of a Primitive Chriſtian, even in our late Antichriſtian days; one, Orthodox in his Faith; Regular and Conformable in his Practice: I have ſet before you the Portraicture of a Son; obedient and ſubmiſſive to that ſpiritual Mother; the Church of Chriſt here eſtabliſht: of a Subject Loyal to his Prince; and above all things, of a Servant very juſt and faithful, ſincere and conſtant with his God

And ſeeing that your deceaſed Friend, hath ſo well fought the good fight

fight; ſo finiſht his courſe and kept the Faith; your Tears now ſhould be dried up with the Sunſhine of joy and gladneſs; your Sighs and Groans be ſilenced with Hymns of praiſe and thankſgiving; for you muſt needs know, that immoderate ſorrow for the Dead is againſt your own Reaſon, becauſe it is in vain: 'tis againſt the Faith and Hope which you profeſs in the Reſurrection of the Dead: Nay further; 'tis againſt that very Love, which you think to manifeſt by ſuch unlikely means; for you ſeem to begrudg him that Felicity, which he partakes of with Chriſt in Glory: Laſtly, 'tis againſt the Common Principles of Juſtice alſo; becauſe, you ſeem deſirous, even to rob God himſelf of thoſe things which are his.

What then remains upon your part? But that you Religiouſly keep the Memory of this Juſt Man, your dear friend; as a thing ſacred, and precious in your ſight; That you make your own Heart become his Monument; and your good life, his moſt legible and laſting Epitaph. That ye would embalm his Aſhes with Practical Commemorations of his Vertues; and Enſhrine thoſe Reliques in the Temples of your Hearts; not as Objects of your Adoration, but as Holy Charms and Exorciſms; for the caſting out of thoſe unclean Spirits, your Sins; and healing the diſeaſes of your Souls: What Remains? But, that in the midſt of all the Winds and Waves of this Troubleſome, yet fading World; you take the courſe of his life, as the compaſs to ſteer out your own, That ſo paſſing through the ſtreights of Repentance and ſelf denial, Faith and Obedience, we might arrive with him at the Land of Promiſe, that Heavenly Jeruſalem, where you ſhall be for ever Bleſſ'd in the Perpetual Reſt and Joy of your Souls; through the Infinite Merits of Jeſus Chriſt, the Righteous: To whom with the Father, and the Bleſſed Spirit, be rendred and aſcribed all Honour, Praiſe and Glory, both now, and for evermore. *Amen.*

FINIS.